PATHWAY TO GOD

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PATHWAY TO GOD

[A Quarterly Journal of Spiritual Life]

" ONE GOD, ONE WORLD, ONE HUMANITY "

Editor : Shri P. D. Dharwarkar
B Sc, C. Eng FIE. M. A. S.C. E.

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Vedas as Storehouse of Knowledge

One morning, a Scientist of the Indian Institute of Science Bangalore, went to see his friend who was a devout Brahmin. The friend was engaged in worship and was reciting Vedic mantras which were handed down to his family through generation to generation. As the Scientist, waited in the lounge for his friend's worship to be over, he could not miss the clear Sanskrit pronounciations loudly recited by his friend.

His workable knowledge of Sanskrit & deep study of physics were enough to make him understand that what his friend recited had some Scientific meaning. When he met his friend, he requested him to write down the Vedic stanzas on a paper and give it to him. He took the same to a Sanskrit Scholar and tried to decipher the meaning of the stanzas.

To his surprise, he found that the stanzas contained processess to make various metal amalgams and their uses. One amalgam was mentioned as useful as protection against lightening strikes.

The Scientist has sent the material to the American Institute of metals to verify the processes, products and uses in their laboratories. The results are awaited.

Such was the deep study of even material Sciences, made by our ancient sages.

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Prayer

Oneness Of God

यं वैदिका मंत्रदृशः पुराणा । इंद्रंयमं मातरिश्वानमाहुः ।
वेदान्तिनो ऽ निर्वचनीयमेकं । यं ब्रह्म शब्देन वि नि दिशन्ति ॥ १ ॥
शैवायमीशं शिवइत्यवोचन् । यं वैष्णवा विष्णुरिति स्तुवन्ति ।
बुद्धस्तथाऽ र्हन्निति बौद्ध जैनाः । सत्श्री-अकालेति च सिक्खसन्तः ॥ २ ॥
शास्तेति केचित् कतिचिन् कुमारः । स्वामीती मातेति पितेति भक्त्या ।
यं प्रार्थयन्ते जगदीशितारं । स एक एव प्रभूर द्वितीयः ॥ ३ ॥

Whom Sages & seers called as Indra, Yama, Matarishwan;
Whom Vedantins find difficult to express and indicate
by one word " Bramha ";
Whom Shaivas call as Shiva
Whom Vaishnavas praise as Vishnu
Whom Bouddhas call as Buddha
Whom Jainas call as Arhan
Whom Sikhs know as Sat-Shree-Akal.
Whom Some call as shasta, Some as Kumar
Whom Some lovingly address as Mother or Father
& Whom Some pray as the All-Powerful Lord of Universe
He is but one and only one God.

Oneness in Society

समानो मन्त्रः समितिः समानी समानं मनः सहचित्तमेषाम् ।
समानी व आकूतिः समाना हृदयानि व. ।
समानमस्तु वो मनः यथा वः सुसहासति ॥

Let your mantras be same (for all)
Let your meetings be same (and open for all)
Let your minds and attitudes be same (amongst you all)
Let your aspirations and decisions be similar
Let your minds work in the same direction
as you all reside together in peace.

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Trustee and Secretary
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EDITORIAL

Importance of Meditation

The importance of meditation in moulding an individual cannot he overestimated. Moulding of young minds leads to character building which ultimately results in a healthy, vibrant and united society. Our sages had studied the various tendencies and aspects of the individual mind in great detail, so much so, that the modern work in psychology pales into insignificance. The Hindu way of life, inadequately oalled religion was based on the detailed study of the human mind and has sustained the society for thousands, of years since Vedic times. The recent fractures and cracks in the social structure, building up since last thousand years or so, are due to the degeneration of the age old universal and scientific principles laid down by the sages and traditions handed down from generation to generation since long.

Our sages had noticed very soon in their study that the human mind has two main aspects viz. The external and the internal. The most active aspect is commonly the external one. To strive for happiness is the natural instinct of every human being and the mind searches and discovers ways and means to gain this happiness. For this purpose, it utilises all the power of the intellect and the urge and fascination of the senses. In the early period, man used to eat raw food, but soon developed spicy cooked food to satisfy his

palate. He used to walk on foot and soon his mind struggled and struggled to discover new faster and comfortable modes of travel. He used to cover his body with tree leaves and now we have apparel and fashion designers to market products to suit all seasons, different occasions and time of the day or night.

What we see in day-to-day life is that the human mind remains dissatisfied, for nothing can give happiness for a long time and there is continuous craving for new avenues. Because of this dissatisfaction, there is vast material progress but happiness is elusive. These external modifications of the human mind for unending search for happiness often leads to an unstable state of mind through frustrations, quarrels in the house due to clash of interest, disorders in the body due to unhealthy mind, social unrest due to clash of group interest or criminality and also war between nations.

Why this happiness is always transient? Why can we not gain happiness that is permanent? In their quest for happiness that can become permanent, the sages soon discovered that the other aspect of the mind viz. its "Internal Journey" has immense possibilities. The first and foremost requirement for the search of permanent happiness or Bliss, is to turn the mind inwards, with drawing it at least partjally, from the external world. This is the beginning of meditation and start of the internal journey of the mind towards Bliss. We should practice turning the mind inwards at least ten or fifteen minutes daily and watch the various thoughts that rise on the surface of our consciousness and disappear, without involving ourselves in them. We see without the eyes, hear without the ears and feel for ourselves, in the depths of our consciousness, the storehouse of impressions

of past lives. This sort of aloofness to watch our own thoughts rising in our mind and disappearing. gives us Immense strength to discard bad thoughts and accept only good thoughts as our own. This generates the will to resist bad actions and participate in good actions, as well as discard passions or addictions if any, on our own.

Ultimately, this moulds a man into an upright Individual who is habituated to use his discriminating power to differentiate between truth and untruth or good and evil, before embarking on any action. The man is able to take charge of the driving wheel of this body vehicle and not be driven recklessly by an uncontrolled mind from thought, to thought action to ection or passion to passion in futile search for transient material habpiness.

Arjuna asks Shreekrishna that how is it a man Commits sin, even if he does not so desire, as if forced by some agency to do So? अथ केन प्रयुक्तो ऽयं पापं चरति पूरुष : । अनिच्छन्नपि वार्ष्णेय बलादिव नियोजित : । *Shreekrishna replied that desire and anger are two great enemies, very powerful and all-devouring and you should control yourself and kill them.* काम एष क्रोध एष रजोगुण समुद्भव : । महाशनो महापाप्मा विद्धयनमिह वैरिणम् । एवं बुद्धे: परं बुद्ध्वा सस्तभ्यात्मानमात्मना । जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ *How this can be achieved? By gaining strength of the mind through meditation.*

A man who has developed meditation and hence Immense power and control of the mind can over-power any sltuation and shape the destiny. Hence meditation is very useful for any man of activity, he be a manager of industry or business, a social warker, a general or a political leader on whose action depends the destiny of the country. This level of meditation

cannot be achieved overnight, but needs practice to train our mind by setting aside time daily for meditation. Yogic methods of Yama, Niyama, Pranayam, Pratyahar and Dharana are preparations for meditation for higher spiritual goals leading to Samadhi and Godhood. Meditation doesn't depend on religious practices and anybody can utilise the same for improving the quality of life.

Maharshi Patanjali was the greatest anthority who delved deep into the propensitles of human mind and has codlfied his findings in famous " Yoga-Sutras ".

Experiments by introducing yoga and meditation in curricula of schools and colleges are under taken in USA France and Germany and the results on the minds of students checked scientifically are encouraging. There are moves to adopt them in jails also to remove criminal tendencies from the minds of the criminals. It is said that such experiments carried out in Tihar jail in Delhi are encouraging. Israel has called for a Seminar in their country to document the yogic methods and its effects on prisoners from all other countries where these methods are adopted in their prisons.

Our educationists, administrators and leaders in every sphere of life should utilise and propagate the practice of meditation to improve the quality of life in the country, which is experiencing depths of degradation in almost every walk of life.

Meditation can he a powerful tool for ethical and cultural change in the society along with education.

● ●

Paramacharya Shri Chandrashekharendra Saraswati

Bramha-leen
Paramacharya Shankaracharya
Shree Chandrashekharendra Saraswati
of Kanchi Peetha

The Paramacharya Swamiji belonged to the great tradition of Acharyas and sages, which had its origin in Vedic times. The sages and the Acharyas were the protectors and upholders of the inherent principles of Dharma from times immemorial. The Paramacharya Swamiji was not only one of them but also a preceptor par excellence who could explain the underlying principles of Hinduism and Vedic culture even to western philosophers. Western philosophers like Paul Brunton, Dr. Allert Franklin, Frederik Weiner, Dr. S T. Tulav and others were so much impressed by Paramacharya Swamiji that they described him as living God. Paul Brunton has written in his book " In search of secret India " that when he was overpowered by despondency in his search for a Guru, Paramacharya Swamiji told him to approach Raman Maharshi the sage of Arunachal as his ordained Guru.

Because of the writings of western philosophers praising the deep insight, depth of knowledge and divine experiences of Swamiji and his continuous journey on foot throughout the country for twenty one years, the Kanchi Peetha became famous all over the world, though Shringeri, Dwaraka, Badrikashram and Puri are the chief peethas established by Adya Shankaracharya. In his last days, Adya Shankaracharya established Sreechakra in front of the Goddess Kamakshi Tripura-Sundari at Kanchi and appointed his young disciple Shree Charanendra Saraswati as the Shankaracharya of Kanchipeetha. According to the Chronological register of the Kanchi Peetha Sreemat Adya

Shankaracharya was born in 508 B. C. and the personage known to us as Adya Shankaracharya as per modoern history books was only the 38th Shankaracharya of the Kanchi peetha and Paramacharya Shree Chandrasekharendra Saraswati was the 68th peethadhipati.

Paramacharya Swamiji was born on 20th May 1894 in a family dedicated to Ved-Vidya and was named " Swaminathan " Son of Submarya Shastri and Mahalaxmi-amma. Swaminathan was known for his intelligence, brilliance and photographic memory since childhood. The Sixty Sixth Acharya desired to appoint Swaminathan as his successor. but Swaminathan was not avilable nearby when he took Mahasamadhi and another disciple Laxmikant was declared successor and 67th acharya However due to the sudden demise of the 67th acharya, Swaminathan undertook Sanyas and became the 68th acharya at the age of thirteen. From 1909 to 1914 he devoted himself to the Study of Vedas at Mahendra mangalam on the shores of Kaveri. He also studied various shastras like Vedanta, Meemamsa, Vyakarana. Nyaya and absorbed knowledge of Sanskrit, Tamil, Telgu, Marathi, English and French languages as well as astrology, photography, mathematics, music, arts and puranas.

According to the tradition of the Kanchi matha, Paramacharya Swamiji started the annual gathering of philosophers and learned personages of the country and the Navaratri Mahotsava, about which Subramanya Bharati has written that he was overjoyed to hear the learned discourses during the festival and the these should he spread throughout India. In a number of village in the south, Swamiji took keen interest and brought order in the management of temples, reading of Puranas on occasions like Ekadashi protection and care of cows,planting of trees like Audumbar, Peepul, Banian Mango, plantain etc. He got constructed a number of wells, tanks and lakes of water and started the the system of feeding the poor out of savings from their own expenses He established sixteen different trusts for study of Vedas and propagation of Vedic culture.

Paramacharya Swamiji was a devoted Parivrajak and travelled an foot throughout the country from East to West

and North to South from 1918 to 1939 apart from the various yatras the under took later on He stayed at 70 different places for chaturmas period and gave blessings to people. During the 1962 Chinese agression, he gave a talk on Radio transmission about patriootism and sacrifice for the country and inspired people to the face the situation. During the 1965 Pakistan war also he appealed to people to read 'Hanuman Chalisa' to inspire Kshatratej.

When he attained the age of 60, in 1954, he gave Sanyas Diksha to 19 year old Jayendra Saraswati, installed him the 69 th Peethadhipati and started residing in a separate abode a little away from the residence of the Peethadhipati. Then onwards, he started under taking Pada - yatras to distant places without the help of the Matha-administration. He under took Padayatras to various places in Tamilnadu, Karnatak and Maharashtra. He reached Satara and one day started climbing the 800 steps of Sajjangad during heavy rain. He visited the Samadhi of Samarth Ramdas Swami & while returing went to Satara palace to offer shawl to Chhatrapati Shivaji's photograph. This was when he was eightysix years old.

In the presence of Paramacharya Swamiji, Swami Jayendra Saraswati declared 13 year old Vijayendra Saraswati as the 70th Peethadhipati. Sri Jayendra Saraswati started Countrywide Festival in May 1993 to celebrate Paramacharya's attaining the 100th year of age. The Festival was to end in May 1994 But before the Samapan Samaroha on that date, Paramacharya Swamiji left the mortal coil and attained Maha-Samadhi on 8-1-1994.

Such a great religious and divine personality is born after hundreds of years and we were fortunate to have his darshan and blessings during our life time. The people of Belgaum were doubtly fortunate that he stayed in the Gurudeo Ranade Mandir here for Chaturmas period in 1979 when they could enjoy the bliss of his divine presence and receive his blessings.

—P. D. Dharwerkar

The Philosopher in Chanakya

Chanakya is usually recognised as a statesman or politician and there have been no serious attempts to find out his philosophical out-look. As his immortal work the Arthashastra discusses various topics connected with politics and administration in an astonishingly perfect way providing thrilling experience to the readers, no one really bothers to find out the philosophical viewpoints from his writings. Every one just seems to be satisfied after knowing the fact that he founded the first Indian Empire known to the History, installed Chandragupta Maurya as the king and himself took charge as the prime minister. However after studying the five hundred and seventy one aphorisms (sutras) ascribed to Chanakya, the intelligent reader cannot fail to trace his philosophical views on the basis of some twenty (20) selected sutras dealing with these topics.

Chanakya might have in political matters recommended, some not so ethical means to achieve the object, under some exceptional circumstances in keeping with the principle of end justifying the means. But in our day today life there can be no scope for this principle as could be seen from the study of these aphorisms.

Primarily Chanakya asserts that this world is impermanent, agreeing with the teaching of Bhagwad Gita which declares that this world is impermanent and full of sorrows. Inspite of this he believes that just as the body has to be taken care of until death even though it is perishable, similarly discipline and order are to be maintained in the world which is impermanent in view of the process of birth and death going on ceaselessly everywhere. He therefore upholds the necessity of Dharma for the well being of society. Further it is stressed that non-violence should be the essential nature of Dharma. One might feel surprised to see

Chanakya advocating the principle of non-violence, since he has recommended violent means at least under some inevitable circumstances in his Arthashastra

It is however worth-while to remember that violence though condemnable in general has to be treated as non-violence only, when used under special circumstances in order to avoid greater violence indicated or expected in future. One can remember here the instances from mythology like, Lord Shiva destroying the Tripura-Demons, and Kartikeya killing the treacherous Tarakasura and Mahavishnu annihilating several rakshasas in his different incarnations.

In one aphorism it is stressed that as long as the body functions it is impossible to escape from happiness and misery because the body being subjected to birth and death, how could the sufferings be avoided since the latter are invariably associated with the former. It is however explained in another sutra that there could be no external reasons for human happiness and misery, since these are the results of the actions committed in the previous births (Karma). It is further clarified that after the death, the soul gets another body to experience fruits of the past actions since they accompany it after death. A sanskrit Subhashita describing this process is worth remembering in this context. It is explained therein that, it is only the karma that accompanies the soul to the other world after death, all other belongings desert it at different stages e. g. the wealth, remains in the treasury, the cattle remain in their sheds, the wife accompanies up to the gate, the relations follow to the cremation ground and even the body keeps company until it is placed on the pyre.

The aforesaid aphorisms are a witness to prove that Chanakya believes in the Karma theory and rebirth. The upanishadic teaching declaring that God remains only a witness and gives rewards or punishments impartially on the basis of Karma is implied here. Chanakya does not like people to remain passionately attached to their bodies and as such declares in another sutra that the body is the abode of all

dirty things like urine, dung and worms and is the root cause of *punya* and *papa*

Chanakya firmly believes in the existence and all powerfulness of God and hence advises that the Divinity should neither be underestimated, nor insulted. Further he urges people to use their discrimination and keep away from the duo of *punya* and *papa* and strive hard to liberate themselves from the bondages of birth and death. If *papa* or sin is an iron chain the *punya* is golden chain, meaning thereby that in both cases the man is chained and not free.

While admitting that it is quite natural on the part of everyone to hope for attaining heaven after death Chanakya stresses that penance is the only means for that. In the same breath he adds that there is no greater penance than following the path of Truth and justice. Chanaykya does not appreciate the mere show of penance which lacks sincerity and seriousness since it is nothing but hypocrisy. Further the mechanical performance of such act without earnestness or purity of heart is termed by him as mere exhibitionism. It is therefore warned that attainment of heaven is possible only through penance guided by turthfuluess. It is equally interesting to note that Chanakya was aware of the temporary nature of the heavenly happiness as compared to salvation leading to eternal happiness. He therefore declares in one sutra that however pleasant the heaven might be, one cannot hope to stay there eternally since it is a facility based upon the balance of one's *punya*. It is like the withdrawing money from bank Subject to the existence of balance on his name and account. This also is in conformity with the teachings of Geeta which declares that after the exhaustion of *punya* the return to the world of mortals is inevitable.

It is praise-worthy that even during the era of the glorification of vedic rites and rituals Chanakya had the courage to preach the upanisadic philosophy, that by following the path of action one action get eternal happiness Like a true vedantin he advocates that the total annihilation of misery

is possible only through attainment of Nirvana One need not however hasten to trace the influence of Buddhism on Chanakya because of the word Nirvana, since the words Kaivalya, Mukti, Nirvana Shreyas are considered as synonyms as per Amarsimha the author of "Amarkoshe" The Bhagavadgeeta has also used the word Nirvana liberation, at several places.

After declaring Nirvana as the hightst attainment the author asserts that it is only through knowledge that one can hope to attain salvation, since the man of wisdom can never have the fear of samsara i. e life in this world Poetically one sutra puts this fact as "The lamp in the form of knowledge removes the darkness in the form of the fear of life." The word used by Chanakya as *vidnyana* which need not be interpreted as the knowledge of physical sciences.

It should in fact means scientific and sound knowledge. Such knowledge can be gained only through a systematic study of the shastras (scriptures). In other words the purpose of education according to Chanakya is neither earning money nor winning points in debates These view points of Chanakya are upheld by the Geeta and Vedanta Shastra which advocate that Kaivalya is the result of know ledge and scriptures are the authority in determining what should be done and what should not be done.

The truth that the soul residing in the heart of every individual stands as a witness to all his actions is propounded in two aphorisms This implies the eternity of the soul as well as its remaining untainted inspite of the acts done by the body. (Atma Nirlepa Vada), The upnishads also declare that, the dawn of knowledge liberates the individual from the effects of actions or his karmas are destroyed after realisation.

Lastly Chanakya advises to strive for the company of virtuous and good people in order to reach the goal since 'satsang' is as good as heaven. This is retold by the great Acharya Shankar in his famous hymn "Bhaja Govindam"

in the following words. " The company of good and virtuous people leads to detachment which in turn removes the human weakness in the form of infatuetion. The natural result of all this is the firmness of the mind which leads to salvation even before death. (Jivanmukti.)

This way Chanakya in spite of primarily discussing topics related to Arthashastra in his aphorisms has presented his philosophical view in some twenty sutras And established a claim to include his name in the long line of Indian philosophers. The sutras also uphold the fact that Chanakya though discusses topics falling under Dharma, Artha and Kama in his Arthashastra has not totally ignored Moksha, which is universally accepted as the parama purushartha. One can effectively argue that the act of Chanakya in proceeding to the forest to practise penance after handing over the reins of administration to Amatya Rakshasa is an instance of putting into practice the principles in which he believed, He preferred to teach others through life than through lips.

In view of the obove discussion we can conclude that Chanakya who is considered as the foremost among Indian politicians and statesmen was also a philosophical thinker. One can therefore declare that this bright star on the Indian political horizon was not only an intellectual giant but also a man of realisation In following his footsteps the Bharatiyas should take pride and feel elated over the fact that India gave to the world a shrewd political genius as well as a philosophical thinker in the person of Chanakya.

— Prof. G. G. Joshi

Structure of Moral Knowledge

1. In Indian spiritual tradition, the concept of moral knowledge plays an important role because morality is a necessary condition for spiritual realisation. Normally scriptures are, considered to be the source of moral knowledge. For instance Śruti text like Taittirīya-Upanisad has given equal importance to truth (Satyam) and morality (dharma). Even in Western tradition the notion of morality is considered to be an important aspect of *Summum bonum*.

2. The notion of dharma signifies that it is the basis of all social and moral order and it also implies universal binding (Sarva niyantra). Sri Shankara implies that morality rules even the rulers; consequently it is the final authority in matter of conduct Morality has deeper basis in human nature as a faculty to guide right living. Consequently the stability of society is traced to the moral idea of dharma, structured in man; eventhough sphere of dharma seem to be applicable to human society, its scope is much wider to include all sentient creation. And the notion of dharma in its widest sense is fully relevant in modern times to understand ecological or environmental balance. Prof. Hiriyanna rightly thinks that dharma not merely keeps man in harmony with his environment. it also enables him to attain his goal in life. Accordingly dharma is conductive to one's own well -being (abhyudaya) as well as good of others.

3. Eventhough the conception of the moral good regulates human life, it is beyond the reach of common experience and hence it requires a unique pramāṇa namely śruti-pramāṇa And Veda aa S'ruti is considered to be the source of our knowledge of dharma, as morality. Broadly speaking there are three views regarding the precise character of *dharma*. Some Mimamsakas have characterised

dharma as action of sacrifice (Yāgadireva dharmḥ). Howaver action being transient it cannot account for the result, and there is a need of intermediate causal link called apūrva. And apūrva resides in the self of the agent until effect or reward is experienced by him. Thus dharma yields its fruit through intermediary causal link of apūrva.

According to Nyāya Vaiśesikas apūrva itself is dharma. Consequently it becomes a quality of the self. According to some theists dharma is neither an action nor a quality it is rather grace (prasāda) of God. There is an illuminating analysis of dharma in Śamkarabhāṣya of Vedānta Sutras (III-ii-38-40) : According to the Śutra : 38; the fruit of action is from Him (God), this is the logical position (Phalamāta upapatteh). This sutra serves as an answer to the question : whether the results of actions spring from the Karmas (actions) themselves or from God? According to Śamkara since God presides over everything and he is fully aware of the specific environment and time conducive to the different kinds of creation, preservation etc., it is but logical that He should ordain the fruits of works for the people according to their merit. There is also the text; Brhadāraṇyaka Upanisad (IV, 4.24) according to which "that great birthless self is the bestower of food all round and the giver of wealth". There is another precise articulation of the notion of dharma in Śabara bhāsya (1.1 2) in which dharma is conceived as instrumental to the attainment of some good or dharma as virtue conduces to good (Śreyaskara eva dharmah).

4. Foundation of morality : In order to understand the basis of morality or the source of our knowledge of dharma, Indian investigators (Śāstra-Karas) have formulated a principle : An inquiry into the nature of a thing presupposes that that thing is partially known but there are doubts concerning its particular features (Nānupalbdhe na nirṇite nyāyah pravartate ; Sāmāneya upalabdhe Viśesato anirnite iti). Accordingly if something is totally unknown, then there can be no question of investigating it, and if it is completely known there is no need of any investigation. Since there is a partial understanding of the notion of dharma, an inquiry into

Dharma is possible. In order to have knowledge of dharma, it is necessary to know the source of dharma and nature of dharma. It is generally believed that the idea of dharma is innate in man; it is universal element shared by every human being, the idea of dharma springs in the context of outer personal situations. Normally intuition (yogi-pratyaksa) and scripture i. e. Revelation (Śruti) are considered to be the sources of moral knowledge. However eventhough S'ruti is the sole authority in matters of conduct, Smṛtis consistently interpret moral codes.

Logical priority is given to Śruti and Smṛti is subordinate to S'ruti. Autonomy of Smrti is to be considered only if S'ruti is silent about certain from of action. However if Smṛti is in conflict with the S'ruti pertaining to laws of morality, it is S'ruti which gets its authority over Smṛti. Eventhough S'ruti is the highest authority regarding the knowledge of dharma, it functions according to the rational principles; but reason has a subsidiary role in Śruti. In most of the schools of Indian thought S'ruti (revelation), tark (reason) and experience (intuition) are considered to be the means for knowing ethical or moral principles. In this context custom (ācāra) and self-satisfaction (ātma-tuṣti) are considered to be the criteria of moral knowledge. Ācāra as traditional custom secures social approval for conduct and is manifested in the lives of the best people. Consequently ācāra implies the acceptance of conscience as an authority regarding morality. It is clear thar *dharma* is independent of individual subjective factors but rest on a community standard derived from the conduct of enlightened people.

5. **Purpose of dharma** : Normally *dharma* is a means to some good, and good is conceived as the attainment of prosperity in the life. Thus dharma has an instrumental value. Consequently the notion of dharma is to be understood in relation to voluntary action (Karma) like good acts. Broadly speaking there are two types of acts, namely optional (Kāmya) and obligatory (nitya). Most of the secular or ordinary acts are considered to be optional acts

which presuppose the realisation of the desired end (iṣta-sādhanatva). 'Bring that book' said by a teacher to his pupil is an instance of secular act and 'One ought to speak the truth' is considered to be an obligatory or Vedic imperative. Dharma as an instrumental value also leads to self-improvement (Sattva-Śuddhi) or the betterment of character. Since the individual or jiva i. e. empirical self is the complex of spiritual as well as a physical elements hence there is a necessity of moral improvement (Sattva-Shuddhi). Sattva as a guṇa is contrasted with other two gunas rājasic and tāmasic. Though jīva is basically pure it is contaminated due to association with other two lower guṇas and hence there is a need of purification in order to aim at the highest value of self-realisation.

Morality is normally understood through imperatives or command. And the moral command or injunction is niyoga. The niyoga or dharma is also form of duty (Kārya) to be accomplished under a sense of obligation. Accordingly the moral precept like 'One ought to speak the truth (satyum brūyāt) is an obligatory act for everybody.

Dharma as morality is understood in terms of moral right and moral good. Normally an act is good if and only if it leads to a good result. In this regard it is possible to say that a right action is done simply from a sense of duty. However the good is the goal of man and that the sense of right is the sign of man's capacity to achieve it.

6. **Morality in comparative perspective**:- In western context ethics or morality is understood in terms of 'a way of life' and 'Set of rules of conduct or moral code'. Plato divides the objects of knowledge into two main categories, the realm of changing (sensible objects) and unchanging abstract forms. The realm of forms is subdivided into mathematical forms and ethical forms. The ethical notion, the form of the Good is at the apex in relation to which other objects of knowledge must be defined in order to understand them adequately. Accordingly morality is the highest form of knowledge and goodness is identified

with reality which is intelligible form. And there is a suggestion of an ascetic and intellectualistic way of life.

Aristotle's purpose was to define the subject matter and methodology of philosophical methods He was trying to find out the common feature of all things said to be good in contrast with Plato, who held that all good things participate in a form of Good. According to Aristotle there are many different senses of 'good' and each of which must be defined seperately. However Aristotle identifies supreme *good* with 'happiness', which is the exercise of natural human faculties in accordance with virtue. According to Plato 'Good' means resemblance to the pure form or universal model of goodness, as the standard for all value judgements. Accordingly actions are right, laws are just, and people are virtuous if they conform to the ideal model. According to Aristotle, good means the achievement of the goals at which human beings naturally aim and the balanced or rational satisfaction of desires is *happiness*. Right action, just laws and virtuous character are instrumental to achieve individual and social well-being. Both Plato and Aristotle agree in identifying individual good with social good and define moral concepts such as justice and virtue in terms of the achievement of moral good.

Indian conception of morality in terms of goodness and western conception of moral good are quite similar. Upanisadic conception of morality implies moral good and happiness. There are also teleological ideas within the moral framework. The entire creation or universe is permeated by moral order. Hence physical or cosmological order is consistent with moral order. However for clearer and comprehensive explication of the nature of morality it is desirable to consider some modern views on morality.

7. In both Indian and western contexts the possibility of moral knowledge has been considered to be an important aspect of human knowledge. Knowledge is normally expressed in the form of true judgements (yathārtha-jñāna) and true judgment normally describes a fact or state of

affair as reality. Accordingly a judgment is true if it corresponds to fact or reality; and such knowledge is called factual knowledge and by means of factual knowledge we comprehend or understand the nature of reality. However ethical judgements are value judgements and they donot describe empirical or non-empirical facts in the form of existence of things. Factual judgements signify ethical valuees as *ought* judgements. Thus it is necessary to inquire in to the relationship between facts and values in order to consider the possiblity of moral knowledge.

There are different views regarding the nature of moral judgements. It is some what convenient to classify different views under two groups namely ethical non-cognitivists and ethical cognitivists. According to the former there is no possibility of any moral knowledge because moral judgements are value judgements but only factual judgements constitute knowledge. And moral judgements as imperatives or injunctions prescribe a course of action; and they also express certain feelings or attitudes. Hence moral or ethical judgements do not express cognitions and they are neither true nor false. That is to say that ethical language is non-cognitive in nature.

8. However ethical cognitivists argue ethical judgements to describe ethical facts. And ethical or moral facts are to be distinguished from non-ethical or empirical facts which are observable in the actual world.

9. Moral judgements have both factual and value structures, because moral acts are observable events in the world and human acts as events in the world are subject to moral evaluation. If a certain individual is acting or behaving in a particular way in a given situation, it is possible to describe it as an empirical fact about human action. and then there will be a moral evaluation of that act as morally good or bad. There are different moral criteria to judge whether given (moral) act is morally right or wrong. According to ethical utilitarianism an act is considered to be morally, right if and only if it gives rise to

pleasure or happiness. There are certain limitations in this formulation; pleasure cannot be treated as a sole criterion of morality, eventhough in a general way ethics is basically hedonistic according to which morally right act is connected to pleasure and wrong act with pain or absence of pleasure. In view of the fact that acts normally cause both pleasure and pain, there is a need of reformulation of the utilitarian criterion of morality. Accordingly an act is considered to be morally right if it has positive utility in which quantity of pleasure is greater than amount of pain. Eventhough J S. Mill's utillitarian, view is basically empirical, it is not possible to qualify moral acts as spiritual acts in most of the cases. I. Kant well known for his ethical theory is highly critical about utilitarianism. He formulates ethical principles having universal elements. Accordingly an act is morally right if and only if maxim (rule) of action is universalizable and in performing that act human being is not to be treated as means and moral law is to be followed autonomously. There are interesting consequencies : firstly morality is to be practiced by every human beings in the same way that is to say that a moral rule is to be universalizable. Secondly human beings are to be respected and thirdly a moral behaviour should be spontaneous to force him to follow moral maxims; moral practice must be based on one's own inner conviction. And as a result of moral practice, moral good and moral happiness are the results.

In Indian context also there is an emphasis on universal characteristic of moral values. Relativity of moral judgements is kept at minimum And even moral relativity is subordinate to absolute moral values.

10. Morality and Modern Science :- Science has made amazing progress and consequently it has offered many desirable fruits to mankind. But Science and dogmatic religions have posed challenges to mankind. Science itself Is realising its limitations and making suggestions to over come such limitations by way of incorporating ethical values. Now there is a way to understand science in terms of ethics or moral theory and also understanding ethical principles

using scientific insights could be a better understanding of values Accordingly there will be no danger of misuse of science and technology if scientific knowledge is redefined as value oriented science. And in that case science will be construc.ive enterprise and it will aim at moral good of humanity. Similarly dcgmatic elements in ethics and religion are to be checked.

In this regard scientific way of understanding ethical principles becomes more useful. In Indian tradition science and morality (ethics) should be compatible within spiritual framework, because both scientific and moral values are considered to be supplementary or auxiliary values to higher spiritual values.

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—Dr. R. I. Ingalalli

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Of what form & size is the Mind ?
If you hound for it, it is not found:
Otherwise, for occupying and moving,
The entire world is a small place for it;
It Conjures the judgement,
Lures the contentment,
And by staying in one place,
Takes you from place to place.

— SAMARTH RAMDAS

Eternity Compressed In Time : My Reminiscences of Shri Gurudeva

(Continued)

My teacher Dr. Date who had been transferred to Jaipur in the meantime called me there to complete the thesis as soon as possible. Rejecting the offer of a graduate teacher in a local Higher Secondary School. I went over to Jaipur. During my stay at the residence of Dr. Date in December 1952 the latter advised me to write to Shri Gurudeva at Nimbal expressing my keen desire to get myself formally initiated by him during his brief stay at Bombay on his way to Allahabad. As the old Sadhakas are very well aware Shri Gurudeva who liked to spend winter months at Allahabad made it a point to make a brief sojourn at the Bombay residence of his reputed surgeon-disciple Dr. M R. Karmarkar for the benefit of spiritual seekers who would be eager to get themselves initiated by him Accordingly I wrote a postcard to Shri Gurudeva and no sooner did he get it he sent me a telegram of approval "Do come Bombay." That telegram is one of my most cherished possessions I left Jaipur for Bombay on the 3rd January 1953. and on reaching there went straight to the Dadar residence of Shri Ghanekar, a brother-in-law of Dr. Date. I went to Dr. Karmarkar's residence in the morning of 5th January on a summons from Shri Gurudeva. At about 10 a. m. I was ushered in the presence of Shri Gurudeva who was delighted to see me, and made anxious inquiries about my family. After some time I was directed to go to another room where the veteran Sadhaka Kakasahib Tulpule gave me the Nama-Mantra imparted by By Shri Gurudeva.

As I had already come prepared to accompany Shri Gurudeva to Allahabad, arrangements were made for our departure by Calcutta Mail leaving Bombay in the evening of

5th January. While Shri Gurudeva with Kakusahib travelled in first class coach, Bhau Nimbargi, Madhu Kumthekar and myself were accomodated in the third class sleeper. Next day when the train reached Jabalpur, we were surprised to find Shri Gurudeva walking down to our compartment for inquiring from Bhau and Madhu if I had been provided with, tea and meals. I remember with joy and gratitude Shri Gurudeva's affection for me. We reached Allahabad in the evening of 6th January Shri Gurudev called me on the 7th morning and asked me to narrate the events of my life since I last met him in Feb. 1951, at Allahabad. He also inquired from me the carreer I would like to choose. When I told him that my aim was to become a teacher of Philosophy, he patted me on my back saying, "A teacher's job is inherently noble and more so the job of a teacher of Philosophy because it provides one ample opportunity to pursue spiritual life even while earning one's livelihood by teaching philosophy which is a soul building subject " He then asked me to go to the adjescent room and sit for meditation. I went there and sat in a steady comfortable posture for starting meditation. Shri Gurudeva came to me and appreciating the posture adopted by me uttered the following couplet from Kabir :

कबिरा धारा अगम की सद्गुरू दई लखाय।
उलटि ताहि सुमिरन करो स्वामी संग मिलाय ॥

Explaining the significance of this couplet he laid emphasis on the words " स्वामी संग मिलाय ". Though the couplet means that real meditation is meditation in the presence of God, yet a beginner who might be unable to see the form of God should meditate on the Name with love. The utterance of the Name should not be done mechanically, but it should be meditated upon with a feeling of love, regard and joy. The Name should be tied with every breath lovingly.

During my stay at Allahabad for three weeks my day time was devoted to reviewing the Appendices to the ' Paramartha Sopana ' dealing with the Science of Rhetoric in the company of Shri Gurudeva, and to my research work when I was alone. The nights offered me a unique opport-

unity to spend a couple of hours in the exclusive ennobling company of Shri Gurudeva. The chapters of the 'Pathway to God in Hindi Literature' were dictated by Shri Gurudeva during the day to the steno who then prepared the script. During the night Shri Gurudeva would send the servant to awaken at any time after midnight for reading before him the typed pages of the Pathway. The staircase led to two rooms, on one the left and another on the right side. While in the right side room Shri Gurudeva spent the night doing meditation. In left the side room the servant kept the night vigil to be ready at the Beck and call of the Master. When I entered Shri Gurudeva's room, he would tell me, "First go to the other room where the servant has kept the tea ready for you. Come back to me after taking your tea." I would promptly enjoy a cup of hot tea in the wintery night and return to Shri Gurudeva's room for reading out to him slowly the typed pages. He would listen attaintively to every sentence weighing carefully every word and phrase, and occasionally ask my opinion about the appropriateness of the language. I was wonder-struck to see Shri Gurudeva working with extreme care and thoughtfulness on the language in the manner of a sculpturist fashioning the statue with chisel and hammer. The result is for every reader of his works to see. Not a single word can be replaced or even shifted from its original setting without disturbing the unique balance of content and style, cadence and clarity. brevity and depth of meaning. It was not without reason that Sri Aurobindo paying his tribute to Shri Gurudeva called him a "perfect writer and scholar" in his monograph on "Heracloitus he was provoked to publish in response to Shri Gurudeva's penetrating paper on that famous Greek philosopher of antiquity I myself recall Shri Gurudeva having told me one midnight that James Ward was a great writer who put wealth of meaning in a single sentence where as Josiah Royce had to write pages after pages after pages for giving single significant idea. In this context he also mentioned that some reputed Western critic had likened Dr. Ranade to Wrad and Dr. Radhakrishnan to Royce.

I could hardly understand Marathi in those days. So Shri Gurudeva advised me to read regularly the 'Dasabodha' and the 'Jñānaśvarī' inasmuch as that would automatically inculcate in me the understanding of Marathi. At least on two occasions he told me, "Hindi and Marathi are like two daughters of Sanskrit vying with each other for the love of their mother "

Shri Gurudeva was most particular about precision and exactness, 1st the context be simple conversation or serious discussion. One day he asked the stenographer about the number of pages that had been typed and corrected till that time. The steno replied that about 18 to 20 pages had been corrected. I remembered to have corrected 19 pages, and I mentioned that number to Shri Gurudeva. He appreciated the exact number given by me and remarked, " I want exactness in every task. A man who is not exact can achieve nothing great in life. "

I recall how Shri Gurudeva's presence at Allahabad during the winter months was utilised by professors, judges-scholars and spiritually inclined citizens for spending as much time as possible in his holy company. His 15-A Hastings Road bungalow became a centre of intellectual and spiritual activities. In my Diary of that period I find the names of Pandit Devi Prasad Shukla, Principal Malaviya, College Professors Deshpande, Deolalikar, and Singh, theosophist Sanjeeva Rao, Justice Shanker Saran of Allahabad High Court, industrialist Kabbur and his family, Dr. Girish Chandra Srivastava of Jabalpur, and Bhojpuri Rambhajan Singh as visitors to take advantage of Shri Gurudeva's presence. I was given the privilege of not only being in the company of Shri Gurudeo when great men came to meet him but also of singing a Bhajan or two in the learned assembly. One Bhajan viz , "नैनहीन को राह दिखा प्रभो" was sung by me on three occasions because Shri Gurudeva had an immense liking for it. On two occasions he asked me to accompany him to Malaviya College where on one day the theosophist Shri Sanjeava Rao delivered a lecture and on another day Shri Gurudeva's lecture was read by Pandit

Devi Prasad Shukla. While Shri Gurudeva sat next to the driver in his car, I occupied the back seat. I recall with a sense of pleasure and privilege how on one occasion Shri Gurudeva took off his turban in the car and handed it over to me to keep it with me. I kept the priceless article with me till we arrived at Malaviya College and handed it over back to Shri Gurudeva when we alighted from the car. This showed how he held me in great affection, and consequently offered me every opportunity to serve him.

Twice did Shri Gurudeva ask me to show him the work I had done on my research topic, my notes as also the draft of some chapters. When he saw my notes on the Bhagavadgita and my comments on some Shlokas, he went in a reminiscent mood. He told me that "the Gita was in my very blood", and that he delivered the Kinkhede Lectures on the Bhagavadgita years ago (1928) at Nagpur University. Fortunatelly for the philosophical world Shri Gurudeva was able to complete the final draft of his invaluable thoughts on the Bhagavadgita in his life-time that was posthumously published under the title "The Bhagavadgita As a Philosophy of God-Realisation" by the Nagpur University. It is a tremendous work, being the very personification of sublime Shri Gurudeva.

It seems to me that I had the fortune of enjoying the holy company of Shri Gurudeva for a maximum of three weeks only at a time. That was the case on my 1950 visit to Nimbal. This time at Allahabad also by the end of my 3-week stay, I got from home a wire to catch the first available train to Jodhpur on the evening of 26th January. I was at a loss to undrerstand the reason for the urgent message. I decided to inform Shri Gurudeva about it when he would call me for the post midnight session. But that night there was no call for me from Shri Gurudeva. Next morning when he called me to his room for the work concerning the Rhetorics in the 'Paramartha Sopana', I showed him the telegram. when he found me unable to guess the reason for my urgent summon from Jodhpur, he asked me to read out the letters I had

previously received from home. In my wife's letter I had got on 24th January, it was mentioned that my father suffered from stomach-ache. Shri Gurudeva said. " Probably your father's stomach condition might have worsened. You should leave for home today." I packed up hurriedly, and friends, especially Manohar rushed to the Dhobi to bring my clothes and hire a cycle rikshaw for me to reach the station. Shri Gurudeva himself gave me the 'Aṇgārā' (holy ashes) and came all the way to the veranda to see me off with a feeling of anxiety and visibly affectionate graceful looks. I bowed at his feet and took my seat in the rikshaw to catch the train for home.

I reached Jodhpur on the 28th afternoon all the way experiencing painful suspense as to the welfare of everybody at home. On reaching home I was informed by my wife that my father had undergone surgery for intestinal obstruction. I rushed to the hospital where my elder sister informed me that the operation was apparently successful. While my mother and younger brother remained in the hospital ward during the day, my elder sister and myself kept nightly vigil beside my father's bed. The nocturnal silence of the hospital was broken occasionally by the strange and weird rumbling of some trolley passing through some varanda carrying some dead body from some ward to the mortuary. I maditated on the Name and realised that everything except the Name is perishable. I wrote a letter to Shri Gurudeva on 29th January regarding the successful operation of my father. In his reply dated 3. 2. 53 penned as usual by Prof. Joshi he expressed his delight at the " radical improvement in your father's condition " and sent the Angārā of Nimbargi and Inchgiri. The letter also made a mention of the operation for hernia undergone by Shri Nagappanna, the grandson of Shri Nimbargi Maharaj at Bijapur hospital exactly during those days.

However, on the 9th February the stitches on my father's abdomen were suddemly snapped open. The surgeon again performed an emergency operation. But my father's condition deteriorated. I sent an express telegram to Shri Gurudeva

for his grace on the 10th Feb. In his reply of the 12th Feb. he expressed his sorrow, advised us "to pray to God whose will is omnipotent," and "to keep our courage intact." But the end came on 12th Feb., the Shivaratri Day at about 8 p. m. As my father was breathing his last remembering all the while his Guru, the ward-incharge Dr. Bheem Puri my erstwhile class-mate in the High School and friend advised me to get my father discharged immediately to avoid the postmortem which was compulsorily done on dead bodies at the hospital.

On receiving my sorrowful letter Shri Gurudeva asked Prof. Joshi to write to me on 17.2.53 about his 'deep grief' expressing his hope that I " I would stand courageously, placing all burden on Almighty and face the circumstances to your utmost," adding " Name have compassion on you !" Prof Joshi further wrote, " Shri Gurudeva now-a-days was highly praising you for your calmness and tranquillity and menner you behaved hare. He says, 'The same trend of mind will take you through the calamity and land you safe somewhere."

I went through the aftermath of my father's demise with patience by Shri Gurudeva's grace. I, however, failed to write to Shri Gurudeva after receiving his letter of 12.2.53. So he asked Prof. Joshi to write me a letter on 19.3.53 saying that he had not heard from me about my " further activities " after he received the sad news of my father's demise He wished to know " what you have intended or intending to do. How are your circumstances and what remedies are being adopted by you to meet them ....There are obstacles in the way at welfare : श्रेयांसि बहुविघ्नानि. " After referring to a letter received by him from my spiritual brother Shri Faujmal Purohit, a first-rate artist, informing him about his inability to maintain himself and his family on the painting profession, he wrote, 'Such are generally hard times for the aspirants."

When my letter of 21st March reached Gurudeva, he asked Pref. Joshi to tell me in his reply dated 27-5-53 that

he was glad to know that " you have been courageous to face the circimstances befallen to you boldly. There lies the key to success in life.... May that bent of mind in you be growing day by day till you see a day when all your cherished desires seem to be fulfilled. "

Porf. Date who was extremely anxious to help me come out of the grief caused by my father'a loss asked me to go to him at Jaipur and submit the Ph D. thesis affer giving it final touches under his direction. He also directed me to send a copy of the synopsis to Shri. Gurudeva. In his letter of 12-6-53 Prof. Joshi informed me that Prof. B. R. Kulkarni read out the synopsis to Shri Gurudeva who pronounced it as " good ". I duly submitted the thesis to the University. In the meantime the Rajasthan Public Service Commission advertised one temporary post of degree and post-gradeuete Lecturer in Philosophy. I applied for the same under intimation to Shri Gurudeva. In his letter dated 14-9-53 Prof. Joshi conveyed to me Shri Gurudeva's blessings that I may get a chance in view of my qualifications. I was selected by the R P. S. C. for the post. I conveyed the happy news to Shri Gurudeva on 15-10-53. He was extremely glad as per Joshi's reply of 17-10-53.

(To be continued)

—Prof. M. L Sharma

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History will record that the greatest mistake of the Indian Republic in the forty years of its existence was to make for less investment in human resources than in bricks & mortar, plants and factories. We have quantitative growth without qualitative development Our gross national product increases but not our gross national happiness.

—Nani A. Palkhiwala

INAUGURAL ADDRESS

(By : Dr. S. Radhakrishnan, President of India at Belgaum, on 8-12-1965, while inaugurating Gurudeva Mandir)

Friends,

I am delighted to be here and inaugurate this building set up in honour of one whom I had known for nearly 40 years of his life. I met him about the twenties of this century and have had to do a great deal with him when he was in Allahabad University.

The purpose of all knowledge is experience of personal insight अनुभवावमानमेव विद्याफलम् । Vidya-phala is Anubhava Experience not mere talk. And this experience you can never have by textual learning वावयार्थज्ञान मात्रात् न अमृतम् । You can never reach the end of your things. man's fulfilment, by mere '' Vakyartha Jnana ''. You may go on interpreting texts and you may give philosophical discussions.but all that does not take you to the true fulfilment of man's nature The Upanisad tells us. you start with Sravana or listening to authoritative texts: then Manana. logical reflection on them, and then Nididhyasana or personal meditation; it is after that you get Atma-Darsana. An insight into reality comes to you after Srawana, Maṇana and Nididhyasana. The same thing is repeated in the Bhagavad Gita also. (तद्विद्धि प्रणिपातेन, परिप्रश्नेन सेवया Tadwiddhi Pranipatena Pariprasnena Sevaya. Pranipata, is listening to a Teacher; Pariprashna is logical enquiry and investigation; Seva is devotion and discipline which transforms your nature and makes you into a true religious being. Those who stay merely repeating the texts are priests; those who indulge in logical investigation and discuss arguments for and against, are philosophers, but those who get beyond these two stages of priestly learning, philosophical enquiry are the

Prophets. And true Religion is Prophetic Religion, is religion worked on the depths of your being. You feel, what you talk about. It is not merely *Pracara* but it is something which is personal experience or encounter with Reality. That is what the end of religion is. The end of religion is not learning texts from the Scriptures or attending Churches or Temples or Mosques, but it is by personal meditation, self-discipline and self-scrutiny, to transform your nature, so as to make yourself a symbol of an emancipated or a free human being

Ranade, to the best of his ability, performed meditation, throughout his life, and was trying to see God face to face, to have direct encounter with Reality-Personal communion-that is what our sages have spoken to us, as the true end of religions life. The Vedas tell us; " Sada Pasyanti Sūrayaha, Tad Visnoho Paramam Padam " Diviva Caksuratatam. " Pasyanti " is the word used; it is not a question of repeating texts or knowing by inference, but it is a question of seeing him face to face. That is what our sages did. They did see the Divine, the Ultimate Spirit. as our naked eye sees the sky, spread out before us Even as the naked eye sees the sky, so should the eye of the Soul be trained to see the Ultimate Reality which is there. If religion is the pursuit of this experience, what we intuit, what we see, cannot be irrational, cannot be unreasonable. That is why in the Brahma Sutra, in the II Sutra, it says; " Janmādyasya Yatah ". It is a logical enquiry. You look, into the Reality, look into the cosmic process, look, try to find out whether it is self-sustaining, self-maintained or whether it requires something else to back it. Is there a profound Presence underlying this great comsic panorama ? That is why in the Taitiriya Upanisad,it starts by saying : Yato va imani bhutani Udayante, yena jatani jivanti, Yat Prayanti abhisamvisanti. Tad Brahma, Tapasa Brahma Vijijnasasva, Tapo Brahma. Panini says, Tapa is Alōcanā,it is not merely the first look at things, it is the second look. You try to pen etrate behind the external surface, you try to get into the roots of Reality and find out whether this world is to be regarded as self-sustaining, self-maintaining or whether it is a product

of chaos or caprice or anything like that. It is then that you get an answer. This world, which has been a molten mass of fire, has developed from Anna to Prana, from Prana to Manas, from Manas to vijnāna. from vijnāna to Anand. This is logical enquiry. This is not personal experience. This is merely trying to examine the nature of things and trying to get at the roots of Reality by a good survey of the nature of the world which is presented to us. What we talk about is not dogmatic or sectarian kind of religion. It is a religion which is based on experience and investigation by logic. We look into the world and we try to find out why this world has been perpetually unfolding itself or Whether there is some principle underlying it which is making this world go forward from step to step. If this world is to be regarded as a cosmic staircase with rungs in the ladder, there must be some principle which makes the world grow from one stage to another. The present stage of logical enquiry is not the ultimate thing. Man has to be surpassed. He has to grow beyond the stage at which he has arrived. He is intellectual, he is questioning, he is irreverent, he does not know what the truth of things is. Therefore, he has to go forward. The intellectual being is disturbed by doubts and discords. There are all sorts of troubles in his mind. If he has to attain perfect tranquility of being, if he has to get what you call the calm, the composure of the saintly man, if you have to get what the Bhagawat-Gita describes as "Sthitaprajna", it is necessary for you to burrow into your own self, to churn your mind, to so scrutinize it and transform it into something which is steady, calm and composed. It is that kind of composure which experience gives you. It is that which we all aim at. Everyone says that " Blessed are the pure in heart for they shall see God." The expression used in the Christian scripture is " They shall see God ". When do they see God? When they purify their hearts. When their minds are cleared of all doubts and difficulties. When they try to translate an intellectual inference into a deep burning conviction. If you are able to make the Ultimate Reality into something which you feel in the pulse of your being something which transforms your whole nature, makes you into a different

being altogether, makes you reborn, "Taddwitiyam Janma", if you are able to become reborn, it is then alone that you can call yourself a truly religious man. Otherwise you may talk about religion, discuss about religion, but you don't have it in your heart. It has not enlarged your mind, it has not enriched your heart it has not transformed your being, it has not made you something different from what you are. If you wish to get it what is necessary is, some moments of stillness, Man is not merely a social being, he is also a solitary being. It is when he is alone that he is most himself. It is in those moments when he can examine himself., when he can find out what the doubts are, what the difficulties are, what the impediments are towards the realisation of the highest at which we all aim

Ranade was a man who by sheer exertion, by real practice. meditated, long time, long hours and tried to catch the spirit of God and see God face to face. That is the great thing which he has achieved. If this building and those who would live in it if they are able to catch something of his spirit, to feel that religion is experience and not intellectual gymnastics, if they are able to do that, they would have done well. I wish this Institution success.

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Days on and days after,
repentence haunts me,
O. Fountain of Mercy, drive away
the feeling of affection from me.
This fickle mind, I am unable to control,
without you, all my strength is lost,
Run for me and come for me.

— SAMARTH RAMDAS

What Constitutes the Hindu Religion ?

The three religions viz. Hinduism, Zoroastrianism and Judaism have came down to us from prehistoric times While Judaism failed to absorb its daughter christianity, a handful of Parsis is all that remains of the Zoroastrianism. Sect after sect arose in India and seemed to shake the religion of Vedas to its foundations. But ultimately, all these sects were absorbed and assimilated into the immense body of the mother faith. From the high spiritual flights of Vedant philosophy to the low ideas of idolatry, with its multi farious mythology, the agnosticism of the Buddhisfs and atheism of the Jains each and all have a place in Hindu religion.

The Hindus have received their religion through revelation of Vedas, which is the accumulated treasury of spiritual laws discovered by various sages and seers at different times and are without beginning and without end, just like the law of gravitation existed before its discovery and will remain even if the whole humanity forgot about it. The moral. ethical and spiritual relations between soul and soul and between individual spirits and the father of all spirits thus remain unchanged God is the everactive Providence by whose power, systems after systems are being evolved out of chaos, made to run for a time and again destroyed to be recreated again. Thus we say " The sun aud the moon, the Lord created like the suns and moons of previous cycle ".

The Vedas declare that " I " am not the body, but the spirit within the body. The body will die, but " I " will not die. So the Hindu believes that he is the spirit. Him the sword cannot pierce, Him the fire cannot burn, Him the air cannot dry. The Hindu believes that very soul is a circle whose circumference is nowhere but whose centre is located in the body and death means change of this centre from body to body. The soul is neither created nor destroyed;

it only changes the body when the body consisting of matter gets destroyed. The soul, thus, takes birth after birth and accumulates the tendencies of previous births. These tendencies or previous experiences are stored in the depths of the mental ocean, of which consciousness is only the surface. Our sager discovered the secret by which the very depths of this ocean of memory can be stirred up and a complete reminiscence of past life can be obtained. This is direct and demonstrative evidence. The soul is not bound by conditions of matter and in its very essence, is free, unbounded, holy, pure and perfact. But some how or other it finds itself tied down by matter and thinks itself as matter. Why should the free, perfect, pure being be under the thraldom of matter? Why the perfect soul be deluded into the belief that it is imperfect? But that it does, is a fact It is a fact in every body's consciousness that one thinks of oneself as the body.

The human soul is thus eternal & immortal, perfect and infinite and death means only change of centre from one body to another. The present is determined by past actions and future by present. The soul will go on evolving up or reverting back from birth to birth and death to death. Is there no escape? This inspired a vedic sage and he declared "I have found the Ancient one who is beyond all darkness and all delusion; khowing Him alone you shall be saved from death over and over again" Thus the vedas proclaim that at the head of all these laws, in and through all particles of matter and force, stands one "By whose command, the wind blows, the fire burns, the clouds rain and death stalks upon the earth," He is every where, the pure and formless one, the Almighty and the Allmerciful. "Thou art our father, thou art our mother thou art our beloved friend, thou art the source of all strength. Give us strength. Thou art He that beareth the burden of the universe; help me bear the little burden of this lite."

How to worship him? Through Love. He is to be worshipped as the one beloved dearer than everything in this and the next life. This is the doctrine of the love

declared in the vedas. Let us see how it is fully developed by Shri Krishna, the God incarnate an earth. He taught that a man ought to live in this world like a lotus leaf, which grows in water, but never gets moistened by water; So a man ought to live in this world-his heart to God and his hands to work It is good to Love God for hope of reward in this or the next world, but it is better to love God for love's sake, and the prayer goes "Lord, I do not want wealth, nor learning; if it be thy will I shall go from birth to birth, but grant me this, that I may love thee without the hope of reward." Love unselfishly for love's sake.

The Vedas teach that the soul is divine, only held in bondage of matter. Perfection will be reached when this bond will burst and there is freedom from the bonds of imperfection, freedom from death and misery. The bondage will fall off through mercy of God and this mercy comes on the pure. Purity is the condition of His mercy. He reveals Himself to the pure heart. The pure and the stainless see God, even in this life, then and there, only crooked is made straight. Then all doubts cease He is no more the freak of a terrible law of causation. This is the very centre, the very vital conception of Hinduism.

The Hindu does not want to live on words and theories. If there are existences beyond the sensnous existence, he wants to come face to face with them If there is soul in him which is not matter; if there is an all-merciful Universal soul, he will go to him direct. He must see him, and that alone will destroy all doubts. So, the best proof a Hindu sage gives about the soul, about God is— "I have seen the soul; I have seen God." Thus the whole object of their system is by constant struggle to become perfect, to become divine, to reach God and see God. This reaching God, seeing God, becoming perfect constitutes the religion of Hindus.

What becomes of a man after he attains perfection ? He lives a life of Bliss infinite. He enjoys infinite and perfect Bliss with God. So, when a soul becomes perfect and absolute, it must become one with the absolute, it must

becoms one with Brahman. It would realise the Lord as the perfection, the reality, the existence abolute, the knowledge absolute, the Bliss absolute.

If it is happiness to enjoy the consciousness of their small body, it must be immeasurable happiness to become one with Universal consciousness and the aim of ultimate happiness will be reached. Therefore to gain this infinite individuality, this miserable little prison-individuality must go. Then alons can death cease, because of oneness with life; misery will cease because of oneness with happiness itself; all errors will cease because of oneness with knowledge itself. This is a necessary scientific conclusion.

Science has proved that the physical individuality is a delusion and unity or Advaitam is the necessary conclusion with the other counterpart the soul The science of religion will become perfect when it would discover the One who is the only soul, of which all souls are but delusive manifestations. Thus through multiplicity and duality, The ultimate unity is reached. Religion can go no further. This is the goal of all science, which is bound to come to this conclusion in the long run. Manifestation and not creation is the word of science and the Hindu is only too glad that what he has been cherishing in his bosom for ages is going to be taught in more forcible language and with further light from the latest conclusions of science.

From the aspirations of philosophy, we come down to the religion of the ignorant. At the very outset, it must be emphasized that there is no polytheism in India. The worshippers, in there prayers, apply all the attributes Including Omni presence to the images. As we find that, somehow or other, by the laws of mental constiution, we have to associate the idea of infinity with the image of the blue sky or the ocean. The Hindus have associated the idea of holiness, purity truth, Omnipresence and such other ideas with different images and forms The whole religion of Hindus is centred on realisation. Man is to become divine by realising the Divine Idols, temples, books etc, are but supports, the

helps of his spiritual childhood. But on and on, he must progress and not stop anywere. External worship and material worship. say the Vedas, is the lowest stage. Struggling to rise higher and mental prayer is the next stage, but the highest stage is reached when the Lord has been realised.

If a man can realise his divine nature with the help of images. would it the right to call it a sin, superstition or an error ? To the Hindu, man is not travelling from error to truth but from truth to truth, from lower truth to higher truth. Every soul is a young eagle soaring higher and higher, gathering more and more strength. till it reaches the Glorious Sun.

Unity in variety is the plan of nature and the Hindu has recognised it Every other religion lays down certain fixed dogmas and tries to force society to adopt them It places before the society only one coat which must fit Jack John Henry, and all alike. If it does not fit John or Henry, he must go without a coat to cover his body. The Hindus have discovered that the Absolute can only he realised or stated through the relative and images, crosses and crescents are simply so many symbols, so many pegs to hang the spiritual ideals. To the Hindu the whole world of religion is only a travelling of different men and women, through various conditions and circumstances to the same goal. Every religion is only evolving a God out of the material man and the same God is the inspirer of them all. Vyas says "We find perfect men even beyond the pale of our caste and creed."

The Buddhists and Jains do not depend on God. The whole force of the religion is directed to the great central truth in every religion to evolve a God out of the material man They have not seen the Father, but have seen the Son. He that hath seen the Son hath seen the Father also. This in short. is a sketch of the religious ideas of Hindus.

(condensed from "Paper on Hinduism" read by Swami Vivekanand before the Parliament of religions in Chicago on 19th Sept. 1893)

— P D. Dharwarkar

Academy of Comparative Philosophy and Religion,
BELGAUM

(Founder : **Dr. R. Ranade, M.A., D. Litt. Nimbal**)

Origin and Development

A pamphlet "Origin & Development" was published in Aug. 1965. The fact given in the pamphlet are not known to many readers and several disciples. The pamphlet is therefore reproduced below

S. No. 201A 3 of Belgaum was a part of a big holding, standing in the name of the late Padma-Bhushan Shrimant Chintamanrao Appasaheb Patawardhan, Rajasaheb of Sangli. The Rani Parvatidevi College, Belgaum, wanted to have a a portion of this land for extension of its play-ground The late Shri A. B. Latthe and some other members of the Board of Management of the College, therefore, approached the Rajasaheb in 1949 for gift of that portion, but were informed that the land did not belong to him. The Board then took up the matter with the Collector of Belgaum, who informed the Secretary of the Board that it was the private property of the Rajasaheb and that the Board may apply for acquisition of the land under the L. A. Q. Act. The Board of Management was in a quandary with regard to the ownership of the land. Shri. Baburao Thakur, a member of the Board of Management, casually spoke about this matter to Shri. J. V. Parulekar, who was just then posted to Belgaum as District Deputy Collector. After learning that the land was the private property of the Rajasaheb, Shri Thakur asked Shri Parulekar whether he would accompany the members of the Board of Management to Sangli to meet the Rajasaheb and convince him that the land was his private property. Shri. Parulekar readily agreed and accompanied the members of the Board of Managemeni to Sangli in about the middle of 1950 and met the Rajasaheb, who gave them a patient hearing and asked them to meet him after some time so as to

enable him to consider the matter and communicate his decision to them.

Dr. R. D. Ranade, who was held in high reverence by the Rajasaheb, was then staying in Sangli in the Guest House. Shri Parulekar and the members of the Board of Management met Dr. Ranade on that day by a lucky coincidence. Parulekar could get an audience with Dr. Ranade for about ten minutes and there after he was blessed and initiated by that great saint.

Some time after this meeting, a telegram from the Rajasaheb was received by Shri. Parulekar asking him to proceed to Sangli. Accordingly, he went to Sangli with some of the members of the Board of Management of the college and met His Highness, who explained to them why there was a doubt about the ownership of the land. At that meeting, Shri. Parulekar undertook to solve the difficulties of the Rajasheb by doing the needful in the matter. Thereupon the Rajasaheb agreed to gift away about 4 acres, of land to the R. P. D. College for the play-ground. The land measured about 19 acres. The Rajesaheb casually asked Shri. Parulekar as to what he (Rajasaheb) should do with the remaining portion of the land. Shri. Parulekar promptly suggested that it should be given in gift to Gurudev Ranade. The Rajasaheb readily agreed to do so. Letters were then written by the Rajasaheb to the Collector of Belgaum on 3-10-1950 stating that a portion of his land in S. No. 201A/3 of Belgaum was gifted to the R. P. D. College, for the play-ground and the remaining portion was gifted to Gurudev Ranade. The Record of Rights was corrected suitably on 2—2--1951 and the name of Dr. R. D. Ranade was entered as occupant of the land, measuring about 13 acres, The gift deeds in favour of the R. P. D. College and Dr. R. D. Ranade were, however, executed and registered on 7-3-1952.

Gurudev Renade decided to create a public trust in respect of the land gifted to him by the Rajasaheb of Sangli and accordingly he gave instructions to Shri. V. R. Kotbagi, Pleader, Belgaum, to draft an application to the Assistant

Charity Commissioner, Belgaum. for registration of the trust. Gurudev Ranade named the Trust as "Academy of Comparataive Philosophy and Religion, Belgaum", and dictated the aims and objects of the trust to Shri V. R. Kotbagi. After holding the necessary enquiry in accordance with the provisions of the Bombay P. T. Act, the Assistant Charity Commissioner, Belgaum registered the Trust at A 168 Belgaum, on 19-9-1952. The Registration No. has since been changed to E 233 (Belgaum).

Gurudev Ranade expressed on several occasions that Shri. Parulekar would be required to look to the development of the land and that the Academy would grow into a huge institution with varied activities. Since Shri Parulekar was tranfserred from Belgaum, nothing appreciable could be done in the matter for some time

In November, 1954 Gurudev Ranade gave an application to the Collector of Belgaum to approve the lay-out of plots in the land and to give N A. permission. The permission sought for was given by the Collector in March, 1955. The papers then went to the Survey Department for measurement and demarcation of the plots; but that work could not be complered during the life time of Gurudev Ranade.

Dr. Ranade was the sole trustee and the mode of succession to the trusteeship was not mentioned in the application made to the Assistant Charity Commissioner for registration. Therefore, after the passing away of Gurudev Ranade on 6th June' 1957, Shrimati Ranade was given notice by the Survey Department to credit the measurement fee afresh Then arose the question of succe-ession to the trusteeship. In consultation with the late Raja-sahed of Sangali, Shri G V Tulpule filed an application on 12-1-1960 in the court of the District Judge, Belgaum, for appointment of Trustees under Section 47 of the Bombay Public Trust Act. The Charity Commissioner had no objection to approve the panel of the Trustees. The widow and daughter of the late Dr Ranade also gave consent to the panel. An order was then passed on 11-11-1962 by the 1st

Additional District Judge, Belgaum. appointing the following persons as trustees.

(1) Shri. G. V. Tulpule, M. A., Retired Deputy P. M. G. now at Sangli.

(2) Shri. V G. Jamkhandi, M. A. LL. B , Retired District Judge, Dharwar.

(3) Shri. K. D. Sangoram, B. A., LL B, Athni.

(4) Shri J V. Farulekar, B.A. Retired deputy Collector, 80, Tilakwadi, Belagaum.

(5) Shri. Krishnaji Raghunath Ranade, Manager Ganapati Samsthan, Sangli, as being a nominee of the original donor of the land comprising the Trust property.

The 1st Additional District Judge authorised the Trustees to utilise and develop the Revision S. No. 201A/3 of Belgaum for the purpose of this Trust.

The first meeting of the Board of Trutees was held in Sangli on 25-12-1962 and the late Rajasaheb of Sangli was present at the meeting when Shri. Tulpule was selected as Chairman of the Board and Shri. Parulekar as the Secretary. The land was uneven and so a bulldozer had to be secured for levelling it. The Secretary tried to secure the-dozer of the P. W. Department without success. Shri. P. G. Savnur, an Assistant Commissionar, however, succeeded in securing a bull-dozer of the Agriculture Department. The charges of the bull-dozer had to be paid in advance. Though the Rajasaheb of Sangli had agreed to advance a loan and a resolution in that connection had been passed at the above meeting, it was not received in good time. The Trustees, therefore, in their individual capacity. decided to advance some amount as loan for the purpose. Sarvashri G. V. Dharwadkar .. S. D. Kamat advanced Rs. 850/- each without interest. Thereafter, a loan of Rs. 6,000/- was received from the Ganapati Sansthan, Sangli, of which the Rajasaheb was the sole trustee, and that amount was repaid with

interetst, soon after the receipt of the sale proceds of the plots. The bull-dozer worked for some time. Sri. P. M. Mujahid, the then Deputy Commissioner, Belgaum, however intervened and directed the District Agriculture officer to complete the levelling work immediataly with the aid of other bull-dozers, if necessary

At the next meeting held at Nimbal on 28-1-1963, the Trustees framed the constitution and scheme of the working of the Trust and the same was presented to the Assistant Charity Commissioner, Belgaum, for approval, and he approved it on 18-3-1963. The aims and objects of the Trust, as mentioned in the Constitution, are :—

(A) To work for the spiritual unity of mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritually minded persons through (1) Spiritual Symposiums (2) Study and Research (3) Lectures (4) Meetings and (5) Religious and philosophical publications.

(B) To start, sponsor, or co-operate with institutions in different centres for the advancement of above aims and objects e. g. the institutions like the A. V. M. of Sangli, which was started by the late Dr. Ranade.

(C) To under-take any other work that is likely to further the aims and objects of the Trust.

The Assistant Charity Commissioner, thereafter permitted sale of the plots in the Trust land. A little more than 2 acres of land was reserved by the Board of Trustees for use of the Academy, with the object of constructing a prayer hall, a library and a residential block. Construction of the prayer hall was taken up in hand immediately. There was a good demand for the plots. The late Rajasaheb himself purchased one of the plots for Rs. 7,000/-. A substantial portion of the sale proceeds has been invested in Government Securities and Scheduled

Banks as nucleus to yield sufficient income from year to year for meeting the recurring expenditure.

The late Rajasaheb of Sangli agreed to pay a visit to Belgaum for the "Tree-Planting" Ceremony in the Trust land and the function was fixed on 3-9-1963. Shri. G. V. K. Rao, I. A. S., who was then Divisional Commissioner, presided over the function. The first tree-Ashok plant-was planted by the late Rajasaheb in the land. The other distinguished guests, including Mr. & Mrs. Rao, also planted trees in the land, and these trees are growing well. On this occasion, Sri. G. V. Tulpule addressed the meeting, held in the Commerce and Law College Hall, on "Shri Gurudev Ranade and his-Mysticism". The late Rajasaheb also spoke very highly about the founder of the Trust, viz. Gurudev Ranade and Shri. Rao, in his concluding address, spoke on Philosophy and its relation to human life and stressed that such institutions would help in character-building of the public.

The plans and estimates of the prayer hall and attached rooms were prepared by Shri. D. S Krishnamurthy, B. E. and others (of the Hindnstan Air-Craft Limited, Bangalore) without charging any fees and construction was begun early in 1964. Sri.B.D.Jatti the then Finance Minister of the Mysore State, was invited to lay the corner stone of the building. The function was held on 16-4-1964, when the late Rajasaheb of Sangli, though ailing attended it as a moral duty, as he put it. He presided over the function. The speech of wel-come was delivered by N. S. Metrani, Retired District and Sessions Judge and a staunch disciple of Gurudev Ranade He explained how he was led in a mysterious way to approach Gurudev Ranade and how he received the blessings of that great saint and mystic in 1954 and was eventually initiated, when he was District Judge at Bijapur. Shri. Jatti, who belongs to this spiritual School, mentioned about his visits to Nimbal to meet Gurudev Ranade and how he received inspiration from him. The Rajasaheb, as president, made an inspiring speech enlogising the services of Gurudev Ranade in the realm of spirituality.

The building has been now completed and named "Gurudeu Mandir". The Board of Trustees decided to invite Dr. S. Radhakrishnan, then President of India, for inauguration of this building. The Secretary of the Board of Trusrees met Sri. S. Nijalingappa, Chief Minister of the Mysore State, and requested him to help the Board in securing the consent of Dr. S. Radhakrishnan for the purpose, Sri. S. Nijalingappa readily agreed and met Dr. Radhakrishnan in Delhi and requested him to accept the invitation. The invitation was accepted thanks to the efforts of Shri S. Nijalingappa, and the Board of Trustees were informed that Dr Radhakrishnan will pay a visit to Belgaum for inaugurating the "Gurudeo Mandir" on 12th of September, 1965.

(The date was post poned on account of Pakistan war. Function was held on 1-12-1965.)

Shri. R. M. Patil had taken keen interest in this institution. He paid an informal visit to this site when he was Home Minister. On the 28th of July, 1965, he again visited the site with several local officers and had a discussion with them about the arrangements needed on the occasion of the impending visit of the President of India.

The late Shri. N. V. Gunaji, Belgaum, had a good collection of books, about 3,000 volumes, on religion and philosophy. His heirs agreed to gift away all these books to this Public Trust.

The formation of an Academical Council is under the active consideration of the Board of Trustees and some distinguished scholars and University Professors agreed to join it. This Council will take up research work and publication of books on philosophical, religious and allied subjects Lectures of distinguished persons will be arranged in Belgaum and other centres, If is for the public to Judge whether this institution, formed by Gurudev Ranade with the aims and objects, mentioned in the constitution, should receive their unstinted support, and patronage.

The constitution of the Trust provides for the acceptance of donations, which are exempt from payment of income tax under secton 88 (1) of I. T. Act 1961 and the election of one trustee by donors paying Rs. 500/- and above.

In conclusion, it is relevant and necessary to quote the following words of Gurudev Ranade appearing in the Prospectus of the Academy of Philosophy and Religion, published, by him as far back as in 1925:-

"The gigantic work, which the Academy holds out before itself, is possible only by the consolidated donations or yearly grants from princes, Governments, Universities or Millionaires who may be convinced of the efficacy of the work of the Academy. If the Academy may be regarded as being instrumental in reviving the ancient glory of India in the realm of philosophy, if the interpretation and evaluation of Eastern and Western thought, which it would try to effect, be considered to be objects fully worthy of achievement, if a real philosophic love of God which the Academy would create, be regarded as a sufficient incentive to the welding of all humanity together irrespective of race, or caste, or creed, then surely the Academy is an institution which would well be worthy of the support of all India."

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Win the favour of the mind;
Mind is the door to all goals,
Liberation or serfdom,
Pleasures and contentment,
Choose you may, as per your will.

— SANT TUKARAM

Gurudeo's Silent Instruction

When Dr. Kamal Vaidya, a disciple of Shree Gurudeo Ranade, went to see him at Islampur, where he had a short stay with his relatives, she had in mind to read out to him some important and deeply interesting portions of " Shree Rama Charit Manas " written in Marathi by Revered Pradnananand Saraswati. She thought that portions of " Pushpawatika ", " Visit of Parashuram ", " Rama-Geeta ", " Laxman Geeta " etc. deserve to he read out to him. This was way back about forty years ago.

She handed over the volume to Shree Gurudeo, who took the same in his hands and sat quiet with his eyes shut for some time. Then he suddenly opened out a page and asked her to read the same.

The page gives the description of the Khar-Dushan war, in which the daityas of both sides see Rama in the opposite warriors and thus kill each other, thinking they have killed Rama. Because of the darshan of Rama and Rama-nama on their tongue, all of them attain Mukti.

Shree Kamal didn't much appreciate the stanzas then, as they had neither the Doha, nor choupaya style nor any rythem to recite. As soon as the particular part of the war was over, Gurudeo asked her to stop. She felt, in a way, disappointed as she had to read these flat stanzas and not the other more absorbing portion.

Now, after forty years, She feels that Gurudeo had the spiritual motive to impress upon her the greatness of Rama-Nama, but she was unable, then, to understand his intertion, though the end lines were- राम राम म्हणतां मरती पावति पद निर्वाण ।

She has now expressed desire to recite the same stanzas again at Shree Gurudeo's Samadhi in Ranade Mandir in Belgaum to refresh the memory. Such is the everactive alertness of a Guru towards his disciples Spiritual progress.

(Based on Shree Kamal's recent letter to Shree Jagannathrao Parulekar) -Ed.

Book Review

The Experiental Dimensions of Advaita Vedanta By Arvind Sharma Motilal Banarsidass Publishers Pvt., Ltd. Delhi Price Rs. 125/-

The reality of everyday life seems to convince us that diversity is real and ultimate. If monism is the truth, no part of this diversity can be ultimate. The book explores the ways of understanding the teachings of the exponents of monism by analysing every-day experiences and identifying those that reveal the nature of pure Self. Does normal experience consists of enquiry made during waking state alone? While Western psychology deals mostly with the waking state, Advaita proposes to deal with life as it manifests itself in waking state as well as states of dream and deep sleep. The author very carefully examines the reasons why the waking state makes us feel truly alive. While other states appear less significant. The waking state does occupy a vantage point, but genuine philosophical inquiry should not be restricted to the implications of waking state alone, for this state offers us only a segment of total experience.

From the principle that what knows must be other than what is known, one deduces the existence of a subject. The subject thus identified is the I thought or the ego which is different from the pure I in which there is no distinction between the subject and the object. Advaita tells us that what one needs to do is to live the I as a pure subject, not as subjectified in relation to an object.

The process of getting rid of the I-thought is to seek within, for it. The search ends in the vanishing of the I-thought.

How does the normal experience relate to the experience of an Advaitin ? Does a realised Advaitin feel the impacts of

every day life as any other person ? The author discusses these points in an elegant manner quoting relevant passages from the sayings of Shri Ramana Maharshi.

Reconciliation of normal experience with the experience of an Advaitin is another important topic in the book. Consider the normal experience of deep sleep in which the ego disappears. The ego, a spark from the self, identifies itself with some object, If this tendency of identifying is killed, it remains pure and merges with the self.

Knowledge and experience both presuppose a distinction between the knower and known the experiencer and the experienced. However there are instances in every day life where this distinction almost disappears. 'I know myself' is a statement in which the difference between the knowing I and the known I is infinitesimal. In deep sleep the distinction between the experiencer & the experienced disappears. These day-to-day experiences are illustrative of the experiences in which the subject and object merge into each other.

How does one experience the pure I in which the distinction between the subject and object disappears ? The answer is by being it. As one is an athlete by being one so one experiences the pure I' by being it. Although experiencing of pure I could be intermittent in the beginning, through practice the experience becomes irreversible.

In order to show that the theories expounded are not mere metaphysical abstractions, but have been substantiated by living examples, the author gives at the end an enlightening account of how Shri. Ramana Maharshi, Paul Brunton. Shri Nisargadatta realised the pure I.

With clarity of ideas helpful illustrations and apt quotations, the book offers a delightful reading. For a pandit and for an ordinary man with an interest in spiritual matters it shows a path for finding the self. The author has taken enough care to make the book appealing to both the scienti-

fic and orthodox temperaments. Irrespective of whether one is a follower of Advaita Philosophy or not a study of this book makes the reader aware of the experiential dimensions for the realisation of the self

-Dr. K. S Amar

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Preface to Ambedkarism, By: R. C. Prasad Price Rs. 220/- Motilal Banarsidas, Publishers Private Ltd. Delhi.

The book, a readable biographical sketch, is yet another addition to the flood of printed material on Ambedkar that has been coming out in recent years. In it one can persue easily the life of Dr. B. R. Ambedkar with occasional remarks of the author interspersed.

The 'Introduction' itself is a condensed form of the whole book, the subsequent chapters merely being an elaboration of it. The toil and hardships, humiliations and suffering undergone by Ambedkar due to the untouchability during his childhood and student days are simply brought about in the second Chapter whereas the third, with quotations from Vol I of his *writings and Speeches* (Ed. Dept. Govt. of the Maharastra) is an exposition of his critical views pertaining to the Hindu Society - to caste system and untouchability mainly. The next chapter provides us a true picture of Ambedkar 'battling for rights'. In 'Congress and the Deadlock' the reader is to perceive further development in the political field. Ambedkar's assault on the then Congress Party, its resolutions and work done with regard to the plight of the untouchables are all brought out in detail besides which his row with Gandhi for all this is made clear with liberal use of quotations from Vol. 9 and Ambedkar's *What Congress and Gandhi Have Done to untouchables.*

Only in' ... ... Some Cinders' does the reader get an insight into the author's evaluation of all of Ambedkar's

works and words. The 'Conclusion' gives a glimpse of the latter's views on Buddhism and a further critical assessment of his thoughts on subjects-social and religious It ends with a controversial affirmation of Ambedkar as 'Modern Manu'.

As R. C. Prasad himself has titled it, the book is truly a **'Preface'** to Ambedkar'. Rather than dealing with any one aspect of Ambedkar, who is considered gigantic in his various capacities, or his writings on any one subject social or economic or religious or cultural or political the book depicts a "preface" to his multifaceted personality. Replete with quotations from Ambedkar's own *Writting and Speeches* brought out in 10 volumees, the book forms a detalled monograph of Ambedkar.

Ms. Chandramma Rao
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R L S College, Belgaum

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Biography of Shanti-Kalpadruma Shree Samarth Sadguru Maharaj by Shree Shivarampant alias Babu shree Vaidya and Shreemati Mukta Shivarampant Vaidya, Adhyatmic Bhandar. Shanti-kutir Ashram. Kannur, Price Rs, 35/-

This is a biographical sketch of Shree Ganapatrao Maharaj Kannurkar, who has been a great devotee belonging to the Nimbargi Sampradaya. He took up Bhakti-marg since his Childhood and received " Anugraha " from Sadguru Siddha Rameshwar Maharaj of the same Sampradaya. Shree Siddharameshwar Maharaj was Guru-bandhu of Shree Gurudeo Ranade with Shree Bhausaheb Maharaj who entered Samadhi on Magh Shuddha Tritiya of shaka 1835 (in 1913 AD) after doing a lot of work for the upliftment of the people. His Samadhi is built just opposite to that of Shree Guruling Maharaj at Shreekshetra Inchagiri.

Shree Ganapatrao Maharaj was born in 1909 at Kannur got the opportunity of modern education and graduated in Science. Sadguru Siddharameshwar Maharaj had a number of disciples, but looked upon Ganapatrao Maharaj with special favour and groomed him to be his successor. Sadguru asked Shivarampant, Ganapatrao's father, to give his son in adoption to him So that the Paramartha-Sampradaya will grow under him to great success. Ganapatrao Maharaj proved himself equal to Sadguru's words. He never hankered after married life, remained a life long bachelor and not only put himself firmly on the path of spiritual progress, but also guided a number of others towards progress in Bhakti-marg.

He was thus responsible for the countrywide fame of the Sampradaya of Shree Guruling Jangam Maharaj, achieved by him through his efforts, sacrifice and dedication at the cost of all his belongings. He converted farm land at Kannur into a veritable holy place and Shrine with modern amenities. I had the opportunity to visit the place and listen to Shree Digambanpant Parulekar's Kirtan in presence of Ganapatrao Maharaj.

Ganapatrao Maharaj is now eighty four years old and his large family consisting of his mother, brothers and then children are devoted to him. His mother who lived till 95 years of age and his sister were a great help in running the Ashram. His mother had the happiness to see one of her sons attain selfrealisation and guide others on the path of devotion to God. She had the rare fortune to see the sixty first birthday celebration of her worthy son.

Ganapatrao Maharaj has contributed liberally to Spiritual literature by writing books in Marathi and Kannada. He visited a number of holy places in the country along with his disciples and also held discourses at those places. He was fortunate to have a writer in his own family to write down and publish his discourses and other literature in Shree Shivarampant Vaidya who is a cousin of Ganapatrao Maharaj and Shreemati Muktabai Vaidya. The biography is written

by Shreemati Muktabai Vaidya and the quarterly journal " Shanti Kutir " is run under the management of Shree and Shreemati Vaidya.

The book is small but readable and gives details of the creation and growth of Shantikutir Ashram, Amrut - Mahotsava, spread of spiritual work and other chapters. Ganapatrao Maharaj has successfully continued the work of spreading the attainment of divine bliss, which he himself experiences, among other devotees, The description of Amrit Mahotsava and the photograph of Maharaj will be liked by the readers.

The printing is neat and the price reasonable.

Hari Bhakta Parayan Shri. Vasantrao Deshpande
(Translated from Original in Marathi—Ed.)

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Aatma Dnyanachi Panch Pakwanne (Marathi) Aatma Dnyanada Rasad Oota (Kannada) Adhyatma Bhandar, Santi Kutir, Kannur Dist. Bijapur, Shree Sadguru Ganaptrao Maharaj Kannur Rs 45/- Pages 116.

The title can be translated as " A sumptuous dinner of delicacies in spiritual knowledge ". The learned author has conveyed that the reader will get as much delightful satisfaction as a connoisseur gets after a sumptuous dinner full of delicacies. After going through the various chapters of the book, readers, who have an abiding interest in the science of self-realisation, will find that the claim is well-founded.

Swami Vivekanand has said that each soul is potentially Divine and the goal is to manifest this Divinity within, S. S. Ganapatrao Maharaj propounds, in this book, Realisation of one's Soul and its Divine powers through the direct method of Self-Enquiry. The book is divided into five parts.

The first part consists of discussion on " Duties of man, Spiritualism and Devotion to one's Guru. " The spiritual

pursuit is assessed as the foremost duty of man and all worldly duties of family and social life are but secondary in nature. Spiritual pursuit should be supreme, as a matter of importance, in one's mind and one should set side definite time say one hour in the beginning and may be Six hours later, for reading spiritual books, meditation, company of sgiritual persons and similar activites and out-of-proportion pleasure pursuits, mania for money or excessive social honours should be shunned as detrimental. The spiritual seeker has to develop renunciation and discriminating intellect to differtiate between truth and untruth and what is good or bad for one self. These virtues lead to balance of mind and equanimity in sorrow or happiness a like. This is explained in very simple way by the author.

The spiritual effort starts with answering the question "Who am I?" and following the answers "I am not the body, not the senses, not the mind, not the intellect and so on" till one gets the answer "I am the knower of the activities of the body, the senses, the mind and intellect and aloof from them all" and thus approach the knowledge of the soul or आत्मज्ञान. The importance of Satsang or company of saints or spiritual persons cannot be underestimated. One can learn not only from their words of advice but also from their behavior, through their outlook and attitudes towards even the smallest things in life. One's Guru is one such saint who has taken the responsibility of his disciple's spiritual progress on his shoulders and guides and helps him from time to time in various ways known and unknown to him.

One's honesty and integrity in Society and devotion to God makes one fortunate enough to find a Guru and through the Guru's advice, out of his divine experience, comes spiritual knowledge and ultimately Realisation. There are instances of Samarth Ramdas Swamy, Raman Maharshi and others, who achieved Realisation without a Guru in human form, but this needs a razor-sharp intellect and firm renunciation. For others, a Guru is a necessity. Unless a definite

time of few hours is set aside for one's spiritual pursuit, one's life becomes aimless and a waste and is squandered on impermanent and false pleasure pursuits. This is explained with examples in the book.

The second part deals with discussion and exposition of spiritual knowledge as आत्मज्ञान Through a conversation between Guru and his disciple, the author lucidly explains the self as the observer of the three states of wakefulness, sleep and dream (जागृती, सुषुप्ति, स्वप्नावस्था) as well as the activities of the gross, subtle and causal bodies (स्थूल, देह, सूक्ष्म देह, कारण देह) and is the soul itself which belongs to the Universal soul i. e. (सच्चिदानंदस्वरूप). The inherent feeling of inferiority complex i. e. one lacks something which other men possess or the feeling that one is greater than other is in linked by the author with inadequate knowledge of the individual soul and greatness of the universal soul.

The soul which is beyond the mind and intellect, beyond the three bodies and three states, ultimately remains as consciousness and something which is always present i. e. सत्. Something which always knows i.e. चित् and something which is always in Bliss i.e. आनंद. Thus the soul or आत्मा is सच्चिदानंदस्वरूप. As a corollary, the soul also becomes beyond the limits of Time and Space i. e. देशकाल मर्यादातीत It is also thus neither bound nor free. The spiritual knowledge of the Soul i. e. आत्मन् is thus " I am the eternal Peace, ever Composed, ever in Bliss, Omnipotent, Omniscient Bramha and not the transient body "

When the Guru thus explains to the disciple that one is the Soul itself and not the body or mind or intellect, the disciple, for a moment, realises the truth But to make the realisation permanent, he has to meditate on the same day and night, till the knowledge converts into experience and drips down into his whole being such that he ultimately remains in that state forever. Thus निदिध्यास is essential.

Beyond the stage of सच्चिदानंद is परब्रह्म or अस्मिपद. That I am Jiva is विकल्प. That I am Shiva is संकल्प. Beyond both

Sankalpa and Vikalpa is परब्रह्म or perfec knowledge or असिपद. The experience that differentiation between पुरुष and प्रकृती; क्षर and अक्षर; दृष्ट and द्रष्टा is untruth, leads to Perfect knowledge or Supreme Peace. Such a state was attaine by Allam Prabhu, the saint of Karnatak.

The third part gives a number of hints & suggestions to the spiritual seeker so that there are no slippages till he reaches his goal. If the seeker is able to maintain his concentration on Spiritual experience state, vaciliations do not occur when he participates in worldly affairs. In this respect Renunciation and Discrimination are highly useful to the seeker and he should free himself from any sort or fear. Then only, he can entrench himself in the state of अहं ब्रह्मास्मि which further leads to appearance of the characteristics of Divinity or Godhood. The state is expressed by Saint Tukaram when he says " आम्ही आधिचे, अधिचे । आम्ही देवाही आधीचे ॥" i. e. we belong to the generation even before the God himself. This is the Supreme experience like the Amritanubhava of Saint Dnyaneshwar. All these are explained in a simple understandable way by the author.

The fourth part further illustrates with examples how to cenquer the urges of the body i e. देहेषणा, charm of the shastras शास्त्रेषणा and awareness of the public लोकेषणा and destroy the Ego i. e अहंकार, modifications of mind मनोनाश and Desires वासनाक्षय and set oneself on the way to experiencing knowledge of the soul आत्मज्ञान.

The Fifth part deals with the state of the individuals after realisation. How they remain aloof like the lotus leaf in water when they participte, with examples of King Janak, Baliraja, Pralhada, Su Raghu, Shuka Muni, Vashishtha, Yadnawalkya, Eknath, Swami Ramdas, Tukaram, Ranganath Swami and other.

Adya Shankaracharya was of the view that after attaining Perfect Bliss and Perfect knowledge, one should

renounce the world asd become a monk. Lokmanya Tilak, like Ramdas Swami, professed participation in the Society for welfore of the people लोककल्याण. They can guide the people and channelise their energies towards a self relient spiritual society with respect for the truth and the eternal laws laid down by the Vedas.

The book is a gem of exposition and experience for all those who are interested in the Science of Realisation.

—P. D. Dharwarkar

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भारतीय समकालीन दर्शन में प्रो. रानडे के योगदान का समीक्षात्मक अध्ययन *By Dr- Jatashankar Tripathy M. A. D. Phil. price : Rs 35/-*

Dr. Jatashankar's book on "भारतीय समकालीन दर्शन में प्रो. रानडे के योगदान का समीक्षात्मक अध्ययन" is an excellent piece of Research on the philosophy of the great contemporary Philosopher-Mystic Professor R. D. Ranade. Credit goes to the author not only for undertaking a comprehensive study of Prof. Ranade's works, but also for presenting his findings in chaste Hindi. One has to have a deep insight in Mysticism combined with philosophic discernment for proper assessment of Prof. Ranade's tremendous contribution to Philosophy and Religion. Dr Jatashankar being a disciple of the reputed saintly scholar Shriram Sharma Acharya of Haridwar could do the job in a befitting manner. He has assessed Prof. Ranade's contribution in respect of two main aspects, namely, his reinterpretation and the Vedanta Philosophy of the metaphysical principles underlying the mystic experiences of the saints of India.

On the basis of his painstaking study of Prof. Ranade's works on the Upaniṣads (Chapterll), the Bhagawadgitā (Chapter II), the mystics of Maharashtra (Chapter IV), and other Indian saints and philosophers (Chapters V & VI) the author's conclusion that according to Prof. Ranade

Mysticism is the culmination of Indian Philosophy, and for that matter, of all Philosophy. Prof. Ranade solved the main problem of Philosophy concerning the nature of God and the way to realise Him on the basis of his own mystical experiences, and inter alia demonstrated through his wide ranging study of the mystics of East and west that his self-experience (svānubhūti) was also exemplified in the experiences of all other mystics irrespective of their age, clime, race and sex. There is an element of universality in the experiences of saints; and universality points to their objectivity and validity.

Dr. Jatashankara has very succinctly discussed the question of the criteria of Truth following Prof. Ranade in the first Chapter (PP. 17-21). After reviewing the shortcomings of the six classical pramāṇas viz., Pratyakṣa, Anumana, Upamāna, Śabda, Arthāpatti and Anupalabdhi, he points out that for Ranade the intuitional proof involved in Ātmānubhūti is alone the self-valid (svataḥ-prāmāṇya) criterion of Truth.

Highlighting the manifold contributions of Prof. Ranade to contemperary Indian Philosophy; Dr. Jatashankara says that Ranade is the great commentator (Bhāṣyakāra) of the saintly literature of East and West; he is the propounder of Rational Mysticism which was hitherto thought to be a contradiction in terms; he identified Mysticism with Beatificism; he convincingly established ' Svānubhūti ' as the highest criterion of Truth; he occupies a place of honour among contemporaty Neo-Vedant philosophers including Swami Vivekananda, Sri Aurobindo, Dr. S. Radhakrshnan, and K.C. Bhattacharya; and last but not least, he gave the message of One God. One Religion and One Humanity which was never so relevant as it is today.

All in all Dr. Jatashankara's book is a valuable contribution to philosophy in general and the Ranade Studies in particular. The publishers viz., the Academy of Comperative Philosophy and Religion, Belgaum have done a fine job by bringing out this gem of a book in Hindi language.

—M. L. Sharma

Quarterly Report

for the period ending 31-3-1994

The ladies of the Ranade Colony Hindwadi, Belgaum arranged a Social function viz, "Halad-Kunku", on 20-1-1994 at 5-00 P.M, in the Gurudeo Mandir and performed bhajan and arati. The function was well attended.

Paramapoojya Mahajagadguru Lingananda Swamiji, Basava Dharma Peetha, Kudal Sangam Stayed in the Gurudeo Mandir, from 26-1-1994 to 17-2-1994, with his desciples and they were engaged in meditation. Poojya Swamiji donated 15 Kannada books on Basava Philosophy and the total cost of the said books donated to the Gurudeo Granthalaya comes to Rupees three hundred (Rs. 300/-) only. The board of trustees of the A. C. P. R., is very much thankful to the Swamiji. The books are very valuable and they are an asset to the library.

H. H. Swamiji Purushottamandaji of Chinmaya Mission visited Gurudeo Mandir Belgaum on 26-2-1994 at 5-00 P. M He gave a talk on 'Glory of Satsang' The Gurudeo Bhajan Mandali performed Bhajan and the function ended.

A small function for release of the book on Indian Prosody by late Sri P. G. Kulkarni of Belgaum was arranged in the Gurudeo Mandir on 27-2-1994 and the function ended with bhajan and arati.

Dr. A. D. Chaphekar and Sri R. D. Rangapur, Retd., Supt. of Post Office, Gadag, arranged a function in the in the Gurudeo Mandir on 27-3-1994 and informed the audience about the importance of "Dasabodha" classes to be started by them in Kannada shortly at Belgaum.

We thank the following persons for their donation to the A. C. P. R. Belgaum.

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● ●

For the friendship with God,
Family ties and love's knots,
Let them be broken and unwrought,
Let everything be sacrificed,
And in the end even life

— SAMARTH RAMDAS

PUNYA TITHI, JUNE 1994

The "Punya Tithi" of Shri GURUDEO RANADE will be held in the Mandir from 2-6-1994. Devotees are requested to take advantage of the Saptah and join in intensive meditation and discourses Those who require accomodation in the Gurudeo Mandir are requested to give information to the Secretary of the Trust before 25-5-1994.

What is Mind ?

Mind means —

Fancying or forming an idea, good or bad,
constructive or destructive;

To raise castles and dismantle them is its
normal business;

Mind, Reason, Attention & Ego are the
four names it bears;

When it is wavering between two opposite
thoughts, it becomes Mind or Manas;

When it thinks of one single thing at a time,
it becomes Attention or Chitta;

When it resolves to perform, it becomes
Reason or Buddha; and

When it prides in its acts, it becomes
Ego or Ahankar

— SAMARTH RAMDAS

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